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ART. IV.—*Translation of a Berber Manuscript, by W. B. HODGSON, Esq., M. R. A. S., late American Consul at Algiers.*

THE present narrative was composed, a few months ago, at Tangier, under my direction. It was written by the Taleb Sidi Ibrahim ben Muhammed, of the town of Messa, in the province of Sús. It was first written in the Berber language, and thence translated into Arabic,¹ from which I made an English version.

The Berber language is spoken in North Africa, from the banks of the Nile to the Atlantic ocean. In the empire of Marocco, the aboriginal population has been divided into Shilluks and Berbers, both of which, however, bear the generic appellation of *Amzigh*, or *free*, and they both speak dialects of the same tongue. This language is called by them, *Tamazight*, which is their own name, *Amzigh*, with the feminine article T, prefixed and suffixed. It thus means the *free language*. The appellation *Amzigh* corresponds with that of *Frank*, of the Teutonic nations, and *Slav* of the more northern countries. The Greek and Latin historians seem to have corrupted *Amzigh*, into *Mazich*, *Mazisci*, *Mazyes*, and *Mazyces*.

The Berber language merits investigation, from its great antiquity, and its connexion with the geography and history of North Africa and Egypt. This desirable object can only be accomplished by the study of written examples. With this view the present narrative was composed. In addition to this advantage procured for philologic science, it affords that of some statistic and political information, regarding a remote province of Marocco which has rarely been visited by Europeans.

There are only three Berber manuscripts in existence, of which I have any knowledge. The first is a version of the Evangelists, made under my superintendence, and now in the possession of the British and Foreign Bible Society. The second is a book of religious faith and practice, written by the Marabút ben Naser, for the use of the natives of Wad Draa. The enterprising traveller, Mr. Davidson, now in Marocco, has promised his efforts to procure a copy of that book. The third manuscript is the present narrative of Sidi Ibrahim ben Muhammed.

London, March 1, 1835.

¹ Both these manuscripts are now in the library of the Royal Asiatic Society, and it is hoped that they will shortly be published.—Ed.

The Personal Narrative of the Taleb, Sidi Ibrahim ben Múhammed el-Messi, of the province of Sús; including some Statistic and Political Notices of that extreme south-west country of Marocco.

THE Taleb Sidi Ibrahim ben Muhammed el Messi, el Susi, says, [God prosper the town of Messa, on account of its men of the law! Amen!] that he was the younger son of his father in that place, and that he went to the mosques, to read the Korán under the instruction of a *fakír*. The name of this *fakír* was Muhammed ben Muhammed, el Messi, el Susi. He continued to study under him for the space of twelve years and a half. His father supplied his expenses, and gave him bread and *kúskús* every day.

Let us now turn to the description of Messa; it has seventeen villages, and a market in the centre of them. There is a quarter of the Jews, under the government of Shaikh Mubarck ben Wahman, and of Shaikh Ibrahim ben Sidi Muhammed Ben-jurmah. These are the Shaikhs who receive the tribute from them, which amounts to four dollars per month, for each house. If the feasts of the Mussulmans fall upon Saturday, the Sabbath of the Jews, every man, woman and child, must pay four *ujus* (25 cents) to the Shaikhs.

We will now speak of the troops of Messa, of which there are in number seventeen hundred. The number of women and children can only be numbered by God himself. There are in Messa, twelve hundred and fifty houses, and one hundred and eighty horses. These are used both for riding and ploughing. Oxen, mules and asses, are also used for ploughing. The horses are also employed in war, in attacking the enemy. In Messa there are all sorts of trees that are known to man. The vine, fig, cactus *opuntia*, date, orange, lemon, apple, apricot, and plum; melons, water-melons, and olives, flourish here. There is also abundance of honey and beer. Herds of cattle, and flocks of sheep, camels, mules and asses, abound in Messa.

The river¹ passes through the middle of Messa, and falls into the sea. Jews and Mussulmans carry on an active commerce in this town.

The books deposited in the mosques of Messa are so numerous, that no one knows how many there are, but God alone. There are a great many Talebs, and Hajjis, Sheriffs, and Marabúts, whose blessings, may God render availing for good! Amen!

We will now speak of the money which Messa pays to Sultan *Mulai Abd-al-rachman*, every year. This is the sum of five thousand

¹ Elgas.

mitscals, (3333 dollars), which remained fixed until the year 1251,¹ when the Sultan told the people of Messa that they must give him one thousand additional mitscals per annum. They replied to this requisition, that they would not give anything more than the five thousand mitscals, a negro slave, a negress, and one horse, which it had been an established custom to pay every year. The Kaid of Tarudant, *Abd-al-sadik*, who represents the Sultan, upon the arrival of this reply, sent fifty-five horsemen to Messa, and demanded the six thousand mitscals, the negro, negress, and six horses. They replied, "Go back to the Kaid who sent you, and tell him that we will not send him any part of the money which he has demanded." Upon this, the horsemen that had been sent to Messa returned to Tarudant, to the Kaid *Abd-al-sadik*. He said to them, "Tell me what passed between you and the people of Messa." They replied, "The day on which we sent to them, they assembled at the house of the Shaikh, to hear us read the order which you gave us for them. They replied to us, 'Go back again, for we will give you nothing.'" On hearing this, the Kaid immediately sent to his friends, the Shaikhs who govern in the country of Stukha, which is near to Messa, to whom, when they had assembled, he said, "What shall we do with the people of Messa?"

The Shaikhs replied, "You must write to the Sultan who is in the city of Marocco, and request him in your letter to send you an army, to attack the people of Messa." The Sultan accordingly sent to his Lieutenant an army of three thousand five hundred cavalry, under the command of the Kaid *Taib-eddin*, who was in the service of the Sultan's Lieutenant at Tarudant. When the army of the Sultan reached that city, it remained there three days, and then proceeded to the interior of the country of Stukha. The Shaikh *Taleb Muhammed el girani*, said to the Kaid, "I and your deputy must go to the town of Messa, and hold a conference with the inhabitants." To this the Kaid consented. The Shaikhs mounted their horses and proceeded to the district of the tribe called *Aith Hamed*. This tribe inhabits the mountains between Messa and *Idaulteit*. The army encamped near the mountains, on the river *Elgas*, and the mountaineers descended and fought with them, during the space of three days, until the sheriffs and marabúts came to them, to make peace. Upon this, the mountaineers came and remained with the army one day. Fourteen of their chiefs were treacherously seized, and sent to the Kaid *Abd-al-sadik* at Tarudant. On the day of their arrival at Tarudant, they were all beheaded, and their heads

¹ 1835, of the Christian era.

were hung up at the gates, and remained there till midnight, when one of them was heard by the people to read the Koran, until day-break, and another cried the *ezan* to prayers.

The army which had encamped on the river Elgas proceeded to demand of the people of Messa that which had been previously required by the Kaid. It encamped near Messa, on the night of the festival of *Mouloud*,¹ and remained there during the seven days of the festival, during which time the six thousand five hundred mitscals were brought and delivered to the Shaikh *Hassan-weled-Deleim*, who went between the people of Messa and the Kaid. He said to them, "You must come and sit down, and talk with me." They replied, "We will not meet you, even should we be forced to leave this country entirely." This answer was given to him, and the people of Messa commenced the attack. The army mounted their horses, rushed against the houses of Messa, destroyed them, fired upon the people, and kept up the combat for half the day. The army was routed, their cannons were abandoned, and they lost many men, and seven hundred horses. They left their tents, only taking away seven, and an infinite number of arms. They were pursued to Stukha; and the people of Messa were aided only by those of *Agelou* and *Teznit*. The mortars and cannons which were taken were kept until the six thousand five hundred mitscals that had been paid were returned. This is what occurred between the people of Messa and the Sultan's Lieutenant who governs the whole country of Sús.

SOME NOTICE OF THE DISTRICT OF TEZERWELT.

THE Taleb Sidi Ibrahim ben Muhammed el Messi, el Susi, says, that he went to the monastery (Zawiah) of Tezerwelt, and studied there seventeen months, under the instructions of the Taleb Sidi Muhammed Ben Ajelli. He was a great saint. The number of talebs who studied at that Zawiah was seventy-four. Thirty-two of them read law, from the work of Sidi *Halil*, and the grammar of *Elfeh'*, and all other writers upon these subjects. The other talebs read the Korán. Their food was furnished by the Kaid alone, who governs that country. His name is *Sidi Hisham*. He gave to the Zawiah six women slaves, and the same number of men. These cook the food of the talebs. The number of villages belonging to

¹ Nativity of Muhammed.

² The *Alfiyyah*, a Grammatical poem, by Abu Abdallah Ben Malik, the text of which, with a commentary in French, by Baron de Sacy, was published by the Oriental Translation Committee.—Ed.

Tezerwelt is nine. The castle of Hisham is in the middle of the country, and the quarter of the Jews is to the left. The market is always held at the gate of the castle, or residence of Hisham. This building is of lime and bricks, and of planks and rafters, which are of pine. Tezerwelt is rich. The Cafilas trade to *Tombuctú*, *Sudan*, the *Sahara*, and *Agherdum*, and buy the following articles : elephants' teeth, ostrich feathers, slaves, and gold dust. When the Cafila sets out on a trading expedition, it does not return until the beginning of the next year, when it brings back a great deal of property, which they send to their friends, the merchants in Suira (Mogadore). From them they receive in return other goods, such as cloth, cotton, iron, steel, glass beads, coral, cloves, spikenard, delft-ware, glass, and whatever else comes from Christendom. On the arrival of the Cafila, all the merchants, Moors, Jews, and Christians, assemble, and purchase the whole of their merchandise. This is the custom of Tezerwelt.

We will now speak of Hisham. He has twelve sons, and they all ride horses, of which they have thirty-five in number. Their herds of cattle, sheep, and camels, cannot be numbered but by God alone. Hisham has four white wives, and six women slaves. His eldest son has an equal number of white women, but a larger number of black ones, than his father. The horses which we have mentioned, are mounted by the sons of Hisham alone. The troops of Tezerwelt amount to fourteen hundred. These are cavalry, and the horses of Hisham are not included.

The number of houses in Tezerwelt is seven hundred and fifty. There are one hundred and thirty books in the Zawiah, four of which are written in the language of the *AMAZIGH*, which means *SHILHA*. These four books contain the words of *Ben Naser*, in the *Shilha* language.

We will now enumerate the fruit-trees which grow in this country:—fig, date, grape, walnut, almond, pomegranate, lemon, orange, apricot, plum, and whatever else are spoken of among men. The river called Tezerwelt passes through the middle of the town.

Sidi Hisham governs many districts, which we will here enumerate :

1. Endjad of tezleim ; 2. Aith wankes ; 3. Adubouakel ; 4. Gir-sunukt ; 5. Maader ; 6. Wodjen ; 7. Aith Ibrahim ; 8. Aith abel ; 9. Aith reha ; 10. Ifran ; 11. Idauliteit ; 12. Adusemler.

Over these tribes which we have enumerated, Sidi Hisham has exclusive jurisdiction. He cuts off heads and hands, and does whatever may be his pleasure.

The family of Sidi Hisham is *Semleli*. *Semleli* is from Edris, and the family of Edris is descended from Muhammed, the Prophet of God. Mulai Abd-al-rachman (the present Emperor) is of the *Fileli* branch (*Tafilelt*), through Edris to Muhammed, the Prophet of God, on whom be the peace and blessings of God! This is the difference of genealogy between *Abd-al-rachman* and Sidi Hisham, both of whom are descended from Muhammed.

TOMGRUT.

THE Shaikh *Hamed ben Muhammed ben Naser*, on whom be the blessings of God! composed his book in the *Shilha* language, and called it the Book of the *Amazigh*. This book treats of those duties which are of positive precept, and of the *Sunnah*. It treats of the duties of fasting, and instructs as to what is lawful and forbidden among men. It commands alms and tithes, and describes whatever is lawful and unlawful in the world, among Mussulmans, Jews, and Christians.

Sultan Mulai Abd-al-rachman gives to Sidi Abú Bekr (the son of Ben Naser) five thousand mitscals every year (3333 dollars). Sidi Abú Bekr remains at his *Zawiah* until the beginning of the year, when he leaves with his friends, and goes to *Tarudant*, the daughter of Syria, where he remains until the people of Sus collect and bring to him the money which is due. This is fixed at one quintal (666 dollars) for every district. Shaikh ben Naser, the father, was a devout man, and great with God, who gave him wisdom, and power over spirits and men. May God render the blessings of his family profitable to us!

Mulai Abd-al-rachman is bound to send a present, at the commencement of every year, to Sidi Hisham, of one thousand mitscals (666 dollars). Sidi Hisham sends to him in return a present, and one slave. Sultan Mulai Abd-al-rachman calls this the present of Sidi Hisham's ancestor, *Sidi Muhammed ben Musa*. May God render the blessings of his *Zawiah* profitable to us!

AGELLOU.

THE Taleb Sidi Ibrahim ben Muhammed el Messi, el Susi, says, that he went to the town of Agellou, and there studied nine months, under the instruction of Taleb *Sidi Muhammed ben Hussein el jerari*. The number of talebs who were studying there was fifty-two. Fifteen of these talebs were reading science (law), and the rest of them studied the Koran. The number of books in the *Zawiah* of Agellou was eighty-three. Of these, there was only one in the *Amazigh* lan-

guage. The maintenance of the talebs was derived from the people of Agellou, who appropriated to this object half of the tithes in wheat, barley, and dra, and other articles. These are collected and brought to the Zawiah. In the house of the mosque there reside four families, by order of the tribe, which prepare the food of the talebs. Every house gives to the Shaikh Ali ben Abdallah, fifteen Ukiahs in money (1 dollar), with which he buys oil, butter, meat, soap, and other necessaries. This Shaikh instructs the talebs.

The number of villages belonging to Agellou is nineteen, and there are two Shaikhs, whose names are Ali ben Abdallah, and Abdallah ben Mubarek.

The district of Agellou furnishes three thousand two hundred and fifty troops, and nine hundred and sixty horses. There are two thousand two hundred houses, and an innumerable quantity of women and children. The town of Agellou is on the sea-shore, and it has a port built with mortar and stone. The inhabitants have feluccas, with which they go out to sea, and fish. One day, there appeared a vessel in the distance, which approached, but the fishermen fled through fear. The vessel remained at sea until the middle of the night, when it entered the port and anchored. The next day a red flag was hoisted on the mast, and the vessel remained fifteen days at anchor. The inhabitants of Agellou, great and small, assembled and kept watch night and day, as did also the horsemen. No one remained at home. The Shaikhs of Agellou, upon this, wrote to other districts, to inform them of the event, and they also wrote to Sidi Hisham, requesting him urgently to come to them. They informed him that the Christians had arrived, and taken their port. Sidi Hisham in consequence sent couriers to every part of his jurisdiction, and commanded the people to meet him at Agellou. The tribes which were near assembled at that place. On the day of his arrival, Sidi Hisham told the people to hoist the red flag, as the vessel had done. At the sight of this flag the sailors came ashore in their boat. Sidi Hisham then told the people that not one should speak a bad word to the Christians, until he had spoken to them, and understood their intentions. Hisham questioned the Christians, and asked what they wished at Agellou. They replied, "The first thing we ask, is security." Hisham replied, "God grant you safety from us." The Christians told him, that their object was to buy and sell; to which Hisham replied, "Very well."

After this, the Shaikhs of other districts beyond the jurisdiction of Hisham assembled, and had a conference in their divan. They said that Sidi Hisham's words with the Christians would not be

pleasing to Sultan Mulai Abd-al-rachman. Hisham replied to them, "I am responsible for those words to Abd-al-rachman." To this responsibility the Shaikhs assented, and had a paper drawn up to that effect, in presence of *aduls* (notaries).

Sidi Hisham then asked the Christians what they wished to buy. They said, "We wish to purchase oil, butter, wheat, oxen, sheep, and fowls." When the Mussulmans heard the words of the Christians, they collected the articles which we have mentioned, until they had an abundance. The Christians said to them, "Our vessel is full, we must now go and unload in our country, and we will come back to you." Hisham said to them, "That which I have done is against the wish of the inhabitants of Agellou; I have done it for God's sake, and for the sake of that peace which is betwixt us, and I have furnished you with whatever you wanted from our country. When you arrive in your country, you will buy for me *fifty cannons* and *ten howitzers*." The Christians promised to do this, and to return at the same period the next year. Hisham said, "Execute my wishes, and whatever you may want in the land of Mussulmans, I will grant it to you."

This is the relation of the Taleb Sidi Ibrahim ben Muhammed el Messi, el Susi.

THE TRIBE OF AITH AMRAN.

THE year after this event, another vessel arrived, and anchored near a place called *Efn*, which belongs to the tribe of Aith Amran. The crew came ashore in a boat and talked to the people, and said, "We will buy from you bread, meat, water, and whatever else we may want from you." The Mussulmans then brought to them bread, and melons, figs, prickly-pears, and water, and said to the crew, "You must give us two of your number to remain on shore, and we will go off to the vessel with you," to which they assented. The two sailors were brought ashore, and the Christians then demanded one Mussulman, who was given to them to remain on board. The Mussulmans then loaded one boat and went off to the vessel, and delivered fresh provisions to the crew. They went on board and looked at everything in her, and then insisted upon some of the crew going with them to get water, which they did, and filled their casks. Only four men remained in the vessel, when fifteen Mussulmans went off to her in a felucca. The crew told them not to come on board, until their companions were come back. The Mussulmans replied, "We will come on board by force," and they did get on board, when the Christians fired upon them. The Mussulmans fought and

killed two of their number, and the other two they took ashore to their companions who were getting water. The Mussulmans then took the whole of them prisoners. The Mussulman sailors went off to the vessel in a felucca, and having raised the anchor, brought her to shore, by towing, and sold her for two hundred and eighty mitscals. The Christians were sold, and distributed among the tribes. Intelligence of them was sent from district to district, until it reached Saira (Mogadore). The merchants of that place immediately sent their friends with money to the country of Aith Amran, and told them to buy those Christians, not one of whom was to remain behind. Any price they were to give, great or small. The friends of the merchants were Mussulmans, and they proceeded to Aith Amran, and presented themselves to the Shaikh who governs the tribe. They made the *aar*, and said to the Shaikh, "Our wish is that you would stand with us in purchasing the Christians who were captured here by Mussulmans." He replied, that he would do so, and that they were welcome. He in consequence sent to the Mussulmans who owned the Christians, and collected them together. Seven were brought to the Shaikh; three remained, two of whom were in the country of *Aith Abú Bekr*, in the possession of the Shaikh, whose name was Shaikh *Abdallah ben Abú Bekr*; and the third Christian, a boy, was in the hands of the Shaikh of the tribe of Agellou. He said that he would not sell the boy, who was as dear to him as one of his own sons.

Shaikh Abdallah said to the boy, "You must turn to the religion of the Mussulmans," and the boy consented. The day on which he turned to Islam, the Shaikh killed an ox, and made a feast, and gave to the boy the name of Muhammed. The Shaikh invited all the tribe to this feast. All the people came, and made sport on horseback and on foot. The boy was mounted on the Shaikh's horse, and the people made sport before him, on the way to the Zawiah, where he was circumcised according to the rule of Sidi Ibrahim el-Halil. The Shaikh also said that he had given the boy four hundred mitscals, a man and woman slave, all of which he sent with him to the Zawiah, and placed the boy in the same room with his own son. Their father, the Shaikh, sent them their food. God gave to this boy an excellent understanding, and he committed to memory the whole of the Koran. He has no other name among the people but that of *Sidi Muhammed ben Ali*, and is now living at Agellou.

We will now return to the Mussulmans who had come with the Christians, captives to the Shaikh of the tribe Aith Amran. There were only seven of them found, whom the Shaikh bought for one

hundred and fifty mitscals (100 dollars) a head, and sent them with his friends from village to village, until they arrived at Saira, and were delivered to the merchants. "Where are the others?" said the merchants. The Mussulmans replied, "Two of them are in the possession of the Shaikh of the tribe of Aith Abú-bekr, who will not sell them to us. The third belongs to the Shaikh of the tribe of Agellou, and two others died at sea, the day on which they were deceived by the Mussulmans." The merchants gave new clothes to the seven, embarked them on board of a vessel, paid their passage-money, and sent them back to the land of the Christians.

THE TOWN OF TEZKIT.

TEZKIT is like a town, and surrounded by a wall, having two gates. The water of the place comes from a fountain in the centre of the town. The *Casbah* (citadel) is built over the fountain, of brick, marble, stone, and mortar, and wood from the land of the Christians. In the time of Sultan Mulai Sulciman, his governor resided in this Casbah. After his death, the inhabitants of Tezkit sent away his governor, and the whole population, great and small, assembling together, razed the Casbah to the ground. They then collected the stones and wood-work, and built a mosque on the site of the Casbah, over the fountain.

When Mulai Abd-al-rachman became the Sultan, may God assist him! he sent his governors to all the towns and districts; and to Tezkit he sent the Kaid *Taher ben Masud*, of the tribe of Audaiah. He was accompanied by three hundred horsemen. He arrived at Tezkit, and passed three days, during which the people gave him food and barley. After these three days he called all the people, and said, "Come to me, and hear me read the Sultan's order." The inhabitants, great and small, all assembled, and went out to the Kaid, and sat down before him. He read to them the Sultan's order, and said, "that he must enter the town, and reside in the Sultan's Casbah." The inhabitants replied, "We have no Sultan; return to him the road by which you came. The Casbah has been thrown down, and with the materials we have built a mosque in the centre of the town."

Mulai Abd-al-rachman, when he received this intelligence, sent his son Muhammed with the Kaid Taher, and six thousand horsemen, against the people of Tezkit, who were informed of the expedition. The Sultan's army came, and encamped in the district of Stukha, at a place called *Tabuhanaith*, which is near the river *Elgas*. From this place to Tezkit is one day's journey. The inhabitants of

Tezmit began to be afraid, and sent couriers to other districts, and invited the people to come and join them, saying that the Sultan's army had come against them, and insisted upon again occupying their castle. They were required, moreover, to rebuild it in the space of one month, under the threat of sending the troops against them, of putting them to the sword, and of destroying their town.

The tribes to whom the people of Tezmit sent their couriers, assembled together, among whom were those of *Aith Amran*, *Wad-nún*, the subjects of *Sidi Hisham*, the tribes of *Idauliteit*, *Idaubouakel*, and those of the mountains, in great numbers. The son of the Sultan remained at Tabuhanaith twenty-two days, and then passing the river Elgas, sent his army against the people of Tezmit, who were surrounded by it. They went out to meet the army, and fought the whole day, until sun-set. On the next day, at dawn, they recommenced the fight, and the Sultan's army was driven back across the river Elgas, and lost eighty-seven men and thirty-five horses. They were compelled, after great loss, to retrace their steps to the Sultan.

THE TRIBE OF TEGERGUST.

THE tribe of Tegergust is at the source of the river Sús, and is one day and a half's journey distant from Tarudant, *the daughter of Syria*. There are thirteen villages belonging to the tribe of Tegergust, and two thousand five hundred troops, according to report, and twenty-two hundred houses. The tribe is divided into three sections, which fight with each other. They have each a Shaikh. These three divisions of the tribe are in a state of constant hostility. When a boy arrives at the age prescribed for the fast of Ramadhan, his father purchases for him a musket and a sword. The market is held in the centre of Tegergust, but no full-grown person ever goes to it without his musket and his sword.

The three Shaikhs take the government in rotation, one every four months. They have jurisdiction over the markets, and impose fines and penalties for crimes committed therein. They exact the *price of souls*, when any one is killed at the markets. It happens, that those who commit the murder will not pay the price of souls, denying the charge, and telling the Shaikhs to find the man who committed the murder. So they say to the other Shaikhs, until they begin to fight with each other. They go to each other's villages at night, and steal cattle and horses, and kill each other. During the day, they station two horsemen, as guards, between the villages. The villagers thus remain at war, for months, or a whole

year, until the son of Ben Naser¹ comes through the country, and arranges the difficulties of all the villages.

The son of Ben Naser, Sidi, Abú Bekr, comes to the tribe of Tegergust, he and his companions, and takes up his lodgings in the middle of the district. The Marabúts and the Shaikhs, and the great men of the tribes of the adjacent districts, all assemble, to greet the Marabút Ben Naser. He sends his companions to the people of Tegergust, great and small, and calls them together. They are then addressed by the Marabúts, who offer to make peace between them. A conference is held among the people, and one party says, "We will not make peace, until the other party pays the price of the souls of our brethren whom they have killed." The Marabúts addressing the other party, ask "what they have to say to the price of souls?" They reply, "We have not slain the other party's brethren." The Marabúts then say, "that they must pronounce the word of God upon his holy book." The accused consent to swear that they have not slain any of the accusing party. Then the Shaikhs of the other tribes who have assembled together, address the accusers, and say, "that they must not insist upon the money, for their sakes, and that of the assembled Marabúts." The people of Tegergust reply, "May God curse the money! but preserve to us your favour, that of Ben Naser, and of the Marabúts."

Ben Naser, then addressing the people, says, "I now make peace between you, and whoever shall break it shall pay the penalty of his head, and I pray God that upon him may descend the humiliation of the Jew, and may he always be conquered by his equals!" The Shaikhs of the neighbouring districts who are there in council, say moreover to the people, "We have now been present at the peace made between you, by the Marabúts. Whoever shall break it, shall pay us two thousand mitscals, and we will burn his village, and we will war with the party, until one of us shall conquer."

Ben Naser approves of this resolution of the Shaikhs, and in this way he settles the controversies of the tribes, in all the country of Sús.

SOME REMARKS UPON THE ARMS USED BY THE
PEOPLE OF SÚS.

MUSKETS and swords, knives and powder, are brought to the port of Aghadir (Santa Cruz) from Christendom. The port of Aghadir is frequented by Christian vessels, where the governor of Sidi Muhammed ben Abdallah resided. His name was *Taleb Saleh*. During his government, he amassed great wealth. All the munitions that

¹ Vide p. 120, Tomgrut.

came to Aghadir passed; through his hands, and the Mussulmans called the muskets by his name. This Kaid walked out of his Sultan's road, and refused to take counsel of him, and to send him money. If the Sultan sent to him, to require him to do thus and thus with Christians and Mussulmans, he would reply, "I will not take your advice. In this place no one governs but I, and all the people of Sás are under me. The *Garb* (west) I have left altogether to you."¹

The Sultan, in consequence, sent Sidi Muhammed ben Abdallah with many troops, and gave him much money. He conquered the Kaid and his Divan, and put them in chains, and sent word to the Sultan, saying, "Your governor Taleb Saleh and his followers are in prison." The Sultan commanded Sidi Muhammed, in reply, to have an iron *shashia* (cap) and a shirt of iron-mail put upon him, and to keep him in prison, on one loaf of bread a day.

The Sultan sent a letter subsequently to Aghadir, ordering all the merchandise of the place to be shipped on board of Christian vessels, and sent to Suira. Nothing was left at Aghadir, neither muskets, swords, powder, sulphur, cloth, cotton, nor any other merchandise. The commerce in these articles was carried on at Suira, until Sultan Mulai Suleiman died. He increased the place, and said to the Christians, "Send me cannons, mortars, and powder, and I will give you of my produce, such as wheat, oil, wool, and whatever else you may want." The Christians accepted this proposal, and brought from their country the munitions which the Sultan required, and he gave them in return, wool, oil, and wheat.

The Ulema opposed this, and said to the Sultan, "You are not following the law. You are giving wheat, oil, and wool to the Christians, and are thus impoverishing the Faithful." He replied, "I must do this for one, two, or three years, until the Christians have brought the munitions of war which I want to place in the sea-port towns, to be able to defeat the Christians when they come to make war upon me."

In the town of Suira there were one hundred and fifty cannons, and forty mortars, under the command of Sidi Muhammed ben Abdallah, who built it. Sultan Mulai Suleiman added to them, and finished the place; may God be merciful to him! Sultan Mulei Abd-al-rachman has not added anything to this town. On the contrary, he has prohibited the introduction of guns, swords, and powder, and limited its commerce to other merchandise. Such is the state of affairs at this day.

¹ This occurred when Jackson, the English merchant, was established at Aghadir.—See Jackson's *Marocco*.

THE MANUFACTURE OF ARMS IN THE PROVINCE OF SÚS.

THERE are only three places in the province of Sús where guns are made. The first is called *Tidlee* of *Idauliteit*; the second is *Tislan*, in the tribe of *Adhergesmukt*; and the third is *Guran*, belonging to the tribe under the mountain, called in Shilha, *Dádherar*. The number of workmen among the tribes which we have mentioned, is considerable. They make gun-barrels, pistols, and locks, and whatever else belongs to the armourer's profession. Swords and knives are manufactured only by the Arabs. Powder is made by every tribe, but in small quantities. Most of it is made by the tribe Abu-bouakel, and the inhabitants of Agellou. The son of Sidi Ilisham has two blacksmiths, who make guns. No others attempt it, and these two artisans remain in the Casbah constantly. The people of Messa have also two smiths, who make guns and locks.

VILLAGES BELONGING TO MESSA.

THE tribe of Messa contains thirteen villages, the names of which are, Oghbalu, Oghrimiz, Emlalan, Adoumhar, Aghadir of the market, (Aghadir'mta es-souk) Aith-elias, Tekawit, Aidouloun, Ifintar, Tesnalt, Eldjouaber, Tesila, Ehrouban.

THE NAMES OF RIVERS WHICH ARE FOUND BETWEEN
WAD-NÚN AND SUIRA.

THE first of these passes through the centre of Wad-Nún, and is called Wad-Draa. The second is Wad Tezerwelt; 3. Wad Elgas; 4. Wad Sus; 5. Tamarght; 6. Aourgah; 7. Aith Amer; 8. Wad Egezulan; 9. Aidougared (in Arabic, Wad el Halk). Upon this river Aidougared, is built the town of Suira. These are the rivers which are found between the Sahara and Suira. The distances from one to the other are as follow:—One day's journey between Aidougared and Egezulan; from the river Egezulan that of Aith Amer, one day; to Aourgah, half a day's journey; to Tamarght, four hours, or less; from Tamarght to Wad Sús, half a day; to Wad Elgas, one day; to Tezerwelt, one day; from Tezerwelt to Wad Draa, one day and a half; from Wad-Nún to Sahara, is forty days' journey. These are the rivers which flow between Suira and Wad-Nún.

LAKES.

IN these lakes the water does not flow, as in the rivers above mentioned. There are two of them in the district of Wad-Nún. The one is in the middle of the territory of the tribe *Erragabit*, and the other in that of the tribe *Ezergin*.

There are four other lakes; one is in the plains of Idaulteit; one in the district of Ehnabin; a third is among the tribe of Idaugiloul; and the last is in the district of Entuka. These are all the lakes which we know of in the province of Sús.

THE TRIBES OF WAD-NÚN.

WE will now enumerate all the tribes of Wad-Nún: 1. Egelmin; 2. Erafaden; 3. Ezergaben; 4. Weled-bu-baitah; 5. Emdjad, in Shilha, but Karah (scabby-head), in Arabic; 6. Weled el-Ebras; 7. Erregabit; 8. Ifrin, in Shilha, and Gharan (dens), in Arabic; 9. Aith Musaken; 10. Imtikna; 11. Adoubelal; 12. Weled bu-Sebah; 13. Edeleim; 14. Audaiah; 15. Tajakant.

These are the names of the tribes which I have known in the district of Wad-Nún. Of those which exist between that district and Sahara, I have no knowledge. These tribes all live under tents, and there is not one house in all the country, except that of the Shaikh Abdallah, of the tribe of Egelmin. This is built of brick, mortar, stone, and marble, from Christendom. The pine, plank, and other materials, were brought from Saira. The masons and carpenters who built this Casbah, were also sent from Saira. This Casbah is equal to Tangier in extent, and contains a Jewish *millah* (quarter), and warehouses (fonducs). It is a market-town, and is surrounded by walls.

This is the relation of the Taleb Sidi Ibrahim ben Muhammed el Messi, el Susi.
